



A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

IN

ST. JOHN'S CHURCH, RED RIVER,

AT HIS

TRIENNIAL VISITATION,

JANUARY 6, 1860.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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TO THE
RIGHT REV. G. J. MOUNTAIN, D.D. D.C.L.
LORD BISHOP OF QUEBEC,
AND NOW SENIOR COLONIAL BISHOP,
THE FIRST
WHO CONFIRMED AND ORDAINED
IN THIS LAND,

This Fourth Charge

IS AFFECTIONATELY AND RESPECTFULLY INSCRIBED

BY HIS
FAITHFUL FRIEND AND BROTHER,
DAVID RUPERT'S LAND.

Red River, Jan. 14.

A CHARGE,

&c. &c.

MY REVEREND BRETHREN,

It was not without some reluctance that I gave up the idea of meeting you, as usual, on St. John's Day. But from the almost additional solemnity connected with Christmas and New-year's Day, as falling each of them on a Sunday, it was found inconvenient and unadvisable to withdraw those from more distant spheres during any portion of that week. I deemed it best that you should enjoy both those hallowed seasons in the bosom of your flocks, and that you should come up with all the freshness of an opening year for mutual counsel and communion. Nor could I have much doubt in the choice of the Epiphany instead, as a bright and blessed season for all associated in any way in missionary labour and in the ingathering of the Gentile Church.

I have read somewhere of a celebration which takes place at Rome as about this time

—an exhibition of the various languages among which her emissaries are labouring over the face of the earth. In something of a similar spirit we might reckon up to-day the different tongues to which the ministrations of our Church are extended in this far-reaching land. The Crees and the Sauteux, the two largest tribes, with their cognate dialects, have been long embraced; to these have been added during the past year a large body of the Chippewyans, and a very few of the Sioux;* while in the eastern district, the Norwegians† have regularly, and the Eskimos occasionally, heard the message of the Gospel. These with the original settlers, and, as yet, a very small number of emigrants, form our care; and along with them will be associated, we trust, gradually, a remnant from other numerous tribes,‡ as we penetrate yet farther to the mountain ridge of the west and the icy barrier of the north. Planted in the midst of these, accommodating itself to their

* Three, who had intermarried, were baptized and confirmed at Headingly. It seems not unlikely that more of the tribe may penetrate into this country. As the territory of Dacotah becomes settled, the Sioux (or Dacotahs) will in all probability be driven northwards.

† It is not a little creditable to Mr. Horden, that in addition to preaching in the Indian tongue, he has also acquired the Norwegian, so as to be able to preach in it to the Norwegians in the Hudson's Bay Company's service at Moose factory.

‡ Among these would be the Blackfeet, towards the plains; the Siccancees and Loucheux towards the extreme north.

varied tongues, "the little one" may, in accordance with the Divine promise which we have just heard, "become a thousand, and the small one a strong nation."

With such a field of labour before us, it is an unspeakable pleasure to find our ranks still unbroken by death. Indeed, the healthiness of the land for the European may now be established upon grounds which place the matter beyond dispute. When I look around, and see one of you who has completed his thirty-fourth year in this country—when I take the average of the seven who have been the longest on this continent, and find it seventeen years—when I remember that it is the eleventh year of my own episcopate, and think of the short period in that office of many most signally marked out by God as possessing every qualification for their high work,* I feel that no common gratitude ought to be ours for the amount of health and strength which God grants us here in His service.

Now, if God, while mysteriously cutting short the thread of life elsewhere, prolongs so graciously the span of our existence, He has

* Three more providential appointments cannot be imagined than the three first Bishops of Sierra Leone: Bishop Vidal, from his singular linguistic talent; Bishop Weeks, from his previous knowledge of the country, where he had laboured for years; and Bishop Bowen, from his devotedness to missionary work, having given his gratuitous services to the cause in Abyssinia and Palestine. And yet these three were cut down within seven years!

surely work for us to perform; and we are naturally called upon to review our position, and to ask how we stand at the point of time which we have now reached.

Politically, no change has as yet passed over the land. Several social improvements have taken place, marking a new era, and betokening progress. The river communication has been opened up; the road over the prairies has been traversed; and the appliances of modern science have rendered more easy the production of some of the necessaries of life.* But the greater change has not yet come. There is a general expectation that the present year may usher it in, and that during its course the southern portion of the land, or at least our own settlement, may become a direct colony of the Crown. The boon was granted with great promptitude by the late Colonial Secretary to British Columbia, and I can scarcely doubt that the nobleman who has succeeded him in office, and whose attention has for so many years been directed to the subject, will be prepared ere long with a comprehensive measure bearing on the condition of this territory. For this, as a body, we have ourselves petitioned the two Houses of Parliament, from the persuasion that the highest interests of the country may in this way be best promoted. Whenever the change shall take place, a new class of duties and responsibilities

* Besides these might be specified the publication of this Charge on the spot for the first time.

will arise. It will be your part, brethren, to guide and direct the minds of the people in the new channel, so that there may be a healthy and hearty co-operation from all—so that they may exercise the privileges which may be committed to them, to the good of their fellow-men and the glory of God.

Ecclesiastically, we ought to feel in measure strengthened. Two new dioceses, the eighth and ninth in British North America, have been formed since we last met; so that we have an additional one on either side of us—that of Huron on the east, and that of British Columbia on the west. The uncertainty regarding the extent of our own jurisdiction has been removed; our boundary is now marked and definite, and the Rocky Mountains would limit our view in looking towards the Pacific. We have, too, a third new diocese immediately adjoining us to the south—that of Minnesota, in the Sister Church of the United States. All this has a tendency to support us. And yet, in comparison of all the other dioceses, we are still of a very unwieldy shape, and, though small in population and number of clergy, our distances are almost as great as before. In each of the other eight dioceses the clergy can, on all such occasions as this, meet almost all of them together—here we can scarcely ever expect to succeed in gathering more than a half. In this diocese alone can it be said that one is absent from us two thousand five hundred miles dis-

tant to the north-west;* that another is unable to be with us, being twelve hundred miles to the east.† Ungava Bay, the Rocky Mountains, and the Arctic Sea, our present limits, are limits rather for the eye and the imagination to rest upon, than possible to be overtaken by any amount of personal labour.‡ And at the heart and centre we remain very isolated—we are still the oasis in the wilderness. After repeated efforts, the difficulty is found to be great to bridge over the intervening distance on each side—to throw out branches which may connect us with our neighbours in Canada and Columbia, and make us to be, in something more than name, the highway of the west.

With this measure of apparent outward strength, there are some causes and hindrances which, I think you will agree with me, tend to cripple and retard our work.

There is the very migratory character of our most settled population. This may, in the good

* The Rev. W. West Kirkby, at Fort Simpson.

† The Rev. J. Horden, at Moose, James' Bay.

‡ The quotation at once suggests itself—

“Intervalla vides humane commoda.”—HOR.

Much as I should regret to give up the Moose missions, they would seem to fall more naturally under another diocese. The Roman Catholic priests who visit James' Bay are not under the Roman Catholic Bishop at Red River, but under the Roman Catholic Bishop at Bytown or Ottawa. They have also further subdivided this immense territory by planting another Bishop in the north-west, to be stationed at Isle à la Crosse.

providence of God, carry onward the tide of population, and scatter it over the wilderness. It may thus ultimately answer a good purpose; but its tendency at the time is felt by most of us very painfully. It weakens parishes, and very materially checks education, rendering it more expensive and difficult to be extended to all. It keeps the mass in a state of greater poverty, and prevents their growth and rise. It lessens the amount of public spirit and local attachment, and perpetuates many of the habits of Indian life. It parts and separates, where, if united, all would be combination and strength.

There is, too, the want of a deeper religious life, even amongst the more advanced Christians. Here there is stagnation instead of movement. The Word is heard with joy and received with readiness; but it is the development of the rich fruit which the minister looks for, and looks too often in vain. Measuring themselves rather by that from which God hath saved them—the condition of the heathen who know not God—than by the standard of by-gone generations and of other countries, they are satisfied with smaller attainments—they rest contented with a lower level, and do not press forward to the measure of the stature of a perfect man. Their condition is a matter of rejoicing to the minister of God, at first, as they are eager to hear. It is in their after course that he suffers disappointment. The building stops before he is prepared: the growth terminates suddenly, after

advancing for a time with rapidity; and there is not the higher experience of the Divine life.

There is, moreover, an additional check in the Indian work. It is a transition period; change is anticipated. An excitement has seized the Indian mind, and he is little inclined to give a calm and patient attention to the claims of the Gospel. A wider competition is affear; and baits are held out by the unscrupulous which the poor Indian is too weak to resist. A greater difficulty has thus been found in selecting and planting new stations, while at the old-established missions the steadfastness of the convert has been very sorely tried, if not in some cases too successfully shaken. Direct conversions have, in consequence, been less numerous during the last two years, and I much fear that the next two or three may continue to tell the same tale. At all events the Indian is less hopeful and more difficult to act upon than he was found to be five years ago.

With these and other causes impeding the progress of our work, and materially affecting its character, the testimony of all of us would, if I mistake not, be somewhat similar to-day,—our common acknowledgment would be, that the interval since we last met has not been marked with such distinct success as previous periods—that some of our more sanguine expectations have only been faintly realised. Now, if such be your feelings, brethren, is there no

deeper agency to which we may trace this? is the condition peculiar to ourselves, or may we throw it under a wider classification and identify it with what we notice elsewhere on a wider scale? The answer to my own mind is sufficiently clear; the explanation which alone appears to me to account for it, is a greater measure of power put forth by Satan in the days in which we live, not only here but over the whole earth. Can we then substantiate this in the world, so as to prove it more than an idle dream?

He has surely convulsed nations, and kindled the flames of war, so as to multiply desolation, and misery, and mourning. A sanguinary war had been brought to a close at the period of our last Visitation—the tidings of peace had just reached our ears. How quickly was another kindled at a distant spot, if not more sanguinary, yet in all its features more fiendish—laying low not only the warrior whose profession was arms, but massacring with untold atrocity the mother and daughter, and the helpless babe! Did any question the power of Satan here? Was it not talked of, and on the lips of all? And when the carnage was over, and the records of the

* As in the passage, "The cunning Spirit of Evil may fear that his time is short; and assuredly, if he walked abroad, and, in some visible, unsightly form, tempted men to evil, we could hardly be more certain that he has possessed the perpetrators of these foul enormities, and hurried them

whole committed to the page of history—except what history would blush to mention—did Satan cease from “going to and fro on the earth,” stirring up war and death? The scene only was changed, and the heart of civilised Europe was next convulsed. Bloody battles were again fought in rapid succession on a very ancient battle-field: and when the loss has been told in thousands of slain, and the sword is once more sheathed, the question is asked—to which none seem able to reply—Has aught been gained? who has reaped any solid and enduring advantage? Satan, we fear, alone; and the volcano only slumbers to break forth afresh in deadlier fury.

He has troubled, too, the Church of God, by unsettling the faith* and ruffling the peace of many. He has approached the bulwarks, the towers which protect the Zion of the living God, and tried to weaken the foundations; his efforts

into excesses which seem almost to require an infernal prompter.” And again, “Atrocities which make one shudder, and ask whether hell be worse than earth when thus polluted and defiled.”—*The Moral of a Sad Story*, by the Rev. J. Hampden Gurney.

* “A small amount of reading of the literature of the day, a slight attention to passing events, a little intercourse with general society, will be enough to convince us that there is much unsettledness upon the most essential truths of religion, and that the agents of Romanism, Rationalism, and Infidelity are openly and deliberately at work, in undermining the foundations of our country’s faith.”—Bishop of Gloucester’s *Primary Charge*.

here have been covert and disguised:* making choice of a fresh point of attack as each assault was in turn repulsed, he has endeavoured to shake the pedestal on which the truth of the Gospel is placed. The effect is seen in a few of the unstable, who have never had a firm grasp of vital doctrine. Without a sure anchor themselves, they are driven about with each fresh wave, and at last seek a haven where they may be saved the trouble of thought. Such perversions have latterly been much less frequent. Some, however, still stand on the brink, trifling with the ceremonies and sophistries of Rome, and seeming almost to make it a question how much of Romanism they may bring in among us before they take the final step. An effort has been made to re-introduce the debasing evils of the confessional, from which it had been hoped that the Reformation had for ever delivered us. We cannot, surely, my reverend Brethren, feel too grateful to the Bishop of London for the boldness with which he at once met the subject, nor to the venerable Primate for his unequivocal decision that the innovation was "not only not in accordance with the rubric or doctrine of the Church of

* "Our adversary, who never sleeps, has recently put forth his wildest wiles, and strained his mightiest might. Long-settled verities have been disturbed. Some have upraised a hand to dim the principles of Reformation light; others, with philosophy not wiser than a heathen dream, have touched the keystone of the Gospel arch."—Arch-deacon Law's *Charge*, 1857.

England, but most dangerous, and likely to produce most serious mischief to the cause of morality and religion." In other and very opposite quarters—in much of the popular literature, and it is to be feared in some of the writings of a very plausible religious school—there is a large amount of a vague Universalism,* which would throw a cloud on the doctrines of grace, and seem well-nigh to confound the God of providence with the God of grace, and almost entirely to deny that sin, uncanceled and unrepented of, will imprint any indelible mark on the soul beyond the grave.

So opposite are the poles of error—the superstition which seeks relief from sin by the confession to a fellow-creature, and that rationalistic spirit of overweening pride which will scarce believe that sin's shadow can darken man's pathway here, or involve him in unending misery hereafter! Meanwhile controversy increases and rages around the most sacred subjects. The age has, with some truth, been characterised† as one of "the most tremendous conflict of opinion." The intellectual and spiritual trials of life are thus added to: the Tempter has cast fresh snares across the path to beguile souls.

If, then, we turn to heathenism, has he stirred and aroused it in like manner? No: here, and here alone, his object is to rivet the

* See the Rev. C. J. Ellicott's *Sermons on the Destiny of the Creature*, p. 75.

† Bishop Trower.

soul in its chains—to lull with the opiate of a false security—to prevent inquiry, and seal up in darkness. Fearing lest the light should shine into their prison-house, he would stay the hand of Christian charity, and silence the voice of the preacher. No interference with the systems of idolatry and superstition—neutrality would be the watchword which he would seek to instil into the minds of all. How clear his unwillingness to allow any soul to escape from his bondage and thralldom—how plain the cry of the spirits which “work in the children of disobedience,” anxious to retain them a little longer in their grasp, “Art thou come hither to torment us before the time?”

Is there, then, this growing power in the world, the Church, and heathendom? If there be, then, judging by the analogy of God's providence and the promises of His word, we might expect to find that there would be a corresponding outpouring of the Spirit. Can we then, brethren, discern side by side anything of this?

And surely here we may place first among the phenomena which force themselves upon our notice the symptoms of revival in so many different spots—in the United States, in Ireland, Scotland, and elsewhere. Whatever there may be of physical or nervous excitement connected with it (as there will often be when the masses are concerned in a religious awakening), I cannot doubt that there is beneath a work of God. This on our own continent is attested by two

Bishops of the highest character,* and is made by one of them the subject of his annual Charge; while in the North of Ireland it is fully recognised by the Bishop in whose diocese the occurrences have chiefly taken place,† who has himself taken part in many of these devotional meetings. Visitors to the spot, and even judges on the bench, all concur in the same testimony; and surer almost than all these is the proof from the changed life, the wonderful disappearance from districts of sin and vice—the widespread prevalence of prayer. The very scorner can scarcely deny that the hand of God is here. But the believer, turning aside to behold the sight, recognises in it something of an effusion of that same Spirit which was poured out on the day of Pentecost: he looks hopefully for times of refreshment from these premonitory tokens; he sees from the droppings the proof of the willingness of God to give the more plentiful shower; he hears almost the very voice of God, saying to him, “Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Connected with this spirit of awakened seriousness there is the ever-widening spirit of zeal for the souls of others, whether at home or

* Bishops M’Ilvaine and Eastburn.—See *Charge* of the latter: “The Signal Work of the Holy Spirit in the United States.”

† The Bishop of Down and Connor.

abroad. How manifest this in the special services at Exeter Hall and elsewhere, designed to bring all within the sound of the Gospel — how manifest in the opening of cathedrals, where thousands listen together to the glad sound, and fill the lofty dome with choral praise — how manifest where, under the open canopy of heaven, the ambassador of God declares the same message, wherever he can assemble hearers — on the steps of the seat of commerce, or in the neighbourhood of the densely-peopled alley! Nor has this in the least tended to weaken the activity of Christian charity for dying souls abroad. We had all, perhaps, thought with anxiety regarding the future, when we heard of the efforts made to succour the Indian sufferers — the large sums raised for their temporal relief. We thought it must necessarily curtail and lessen the receipts of the various Christian societies on which we were so largely dependent, and we were prepared to find it so. But we hear of no diminution. Many seem to have acted on the conviction, that whatever their previous contributions to the cause may have been, they must now be doubled.* The insecurity of the past has been felt; it has taught the necessity of building on a surer foundation, and proved, with a force clearer than that of

* The Church Missionary Society has its Special Indian Fund. The Society for the Propagation of the Gospel has determined to double the number of its European missionaries in India.

lengthened argument, that the open avowal of the Christian faith must ever be the surest defence of a professedly Christian nation.

And already the power of the Spirit is manifesting itself in those very portions of the earth where Satan had erected his trophies, and from which he thought he had gathered in his triumphs. We noticed, on a previous occasion, that war had given us noble and cheering specimens of the beauty of holiness — convincing proofs of the efficacy of Divine grace. It has been so again, brethren, and on a wider scale. Some of the names most conspicuous recently in military prowess are to be handed down as very memorable examples of a living faith. Religion has been seen to be the brightest ornament on the brow of the victorious general; it has been seen giving energy and decision to the civilian, investing him with a power and influence greater than that of the sword;* and elevating, with the bright hope of heaven, the patient and enduring female as she bends under the stroke, willing either to suffer or to die. Already we receive from the land tidings which speak encouragingly of the future, and tell of a greater willingness to entertain the message. It

* The names of Lawrence, Montgomery, and Edwardes will readily occur as instances of great personal influence, as well as the singular fact that, when all means of getting supplies failed, the Rev. C. B. Leupolt was sent out from Benares as the one most trusted by the natives, and succeeded.

is as if the darkest hour had come, and God were now ready to bless. Seeds of light have been sown on the very spots bedewed with blood, and the names of places associated with fierce and foul deeds seem likely to be hereafter connected with the records of grace. And in that other land, since rendered desolate — the land of poetry and song — is a similar dawn of hope. The older superstitions of Italy, under which she has so long groaned, seem fast decaying. Many, unwilling to dwell longer in darkness, seem calling for the light. There is a growing demand for God's blessed word; and, while seeking to cast off their shackles and assert their nationality and independence, they appear in some quarters to manifest an anxiety for that liberty wherewith Christ makes His people free. The slumbering truth may revive, the hidden witnesses who have long prophesied in sackcloth may awake as from the dead, and the pure Gospel of Christ may carry healing and cure to the wounds of that stricken people.

Thus have we taken a rapid glance at the growing power of Satan, as seen at present in the world, and the yet mightier power of the Spirit which God shows himself so willing to exert on the side of His people, in answer to their prayers. May we not, brethren, learn something ourselves from this double view? May we not, on the one hand, do well to remember that our very calling is to make inroads on the kingdom of Satan, that "mys-

terious, ever-working power, which is entrenched in heathenism as in a stronghold." * Let us never forget his personality, his power, his wiles, as now more than ever necessary to be borne in mind.† Let us remember, that at the basis of all missionary effort lies the declaration, "the whole world lieth in wickedness," or rather in the wicked one. From it, that is from his grasp, we are to win souls for Christ, bringing them to the foot of His cross and the knowledge of His salvation now, that we might present them to Him hereafter, to receive from His hands their crown. And, on the other hand, let us seek more of the power of the Spirit. We cannot, it is true, look for it in the mightier gatherings of the saints, where numbers add a quickening energy to prayer; but let us look for it where the promise is still sure of fulfilment, where two or three are met together. You have felt the profit as well as the pleasure of those monthly clerical meetings for prayer and the study of God's word, and conference on ministerial duties and trials, at most of which I have been able to be present and take part with you.

* Rev. J. Hampden Gurney.

† My intention was to have taken, as the more especial subject of this Charge, "Mission-work an inroad into the kingdom of Satan;" but I found almost all that could be said anticipated in the very able *Charge* of Dr. Burgess, bishop of Maine, in July last, on "The Personality, Kingdom, and Power of Satan."

Their object is to remind of ordination vows, to plead for a pentecostal blessing, to give point and unity and purpose to separate and scattered effort. You felt, too, the advantage of the social meetings with your parishioners during the last winter—the cottage or family lecture from house to house. Now, at all such seasons, whether meeting ministerially, as brethren whose toil is for souls; or parochially, as the shepherd with a portion of his flock, let us with yet deeper fervency pray that the agency of the Spirit, felt elsewhere, may be more and more felt among ourselves; that while refreshing other spots, it may also “drop upon the pastures of the wilderness.”

And now I might almost pass to the recapitulation of our own work, were it not that there are two subjects which have of late been much before the public mind, which seem to call for a passing notice and some expression of opinion. The one concerns all the Churches of the Reformation, which speak our tongue; the other is connected with our own branch of the Church of Christ, and limited to it. The first is a question regarding the Bible, which is the guide and manual of the redeemed people of God, to whatever earthly communion they may belong; the second is concerning the form of prayer in which we worship our Heavenly Father, as we trust, in spirit and in truth.

The first question, then, is that of the revision of the authorised version of the Bible,

or rather, in a narrower shape than this, the authorised version of the New Testament. We have not seen in any discussion of the subject the Old Testament brought prominently forward. It is to the New Testament that the attention has been almost entirely confined.

Now it is a matter of very grave responsibility, and, it must be allowed, of no little hazard, to interfere in any way with a translation consecrated by all the recollections of childhood, treasured up in our memories from early youth, and quoted since from week to week in the recurring ministrations of the pulpit. We remember, of course, that it is a translation; but a translation how marvellously made!

How wonderful and providential the time — before separation and division had crept in — when England and Scotland were united under one sovereign — before colonization had spread its branches over the globe. Issued at this singular and fortunate season, it became the charter of the Reformed Church — the one bond uniting its separate parts, and its echoes still seem to linger in, and haunt the minds of those who have left her and gone over to worship in a corrupt church.* It has passed, too, with the settler and emigrant to the remotest shores, so that “its sound has indeed gone out

* See the admissions in a passage of extreme pathos and beauty quoted from the *Dublin Review*, June 1853, in Trench's *English, Past and Present*, page 32.

into all the earth, and its words unto the ends of the world." For the same wide diffusion, the same universal acceptance of any new version, we can scarcely look, rent and divided as the Church of God now is. But God may mark an era yet to come, with tokens of as providential suitableness. In proportion as the Spirit is more largely poured out, there may be a greater union among the people of God—they may be drawn closer to each other and to His word, and one fruit may be their willingness to co-operate in this blessed work, so as to remove every known imperfection from that record in which is conveyed to us the word of eternal life.

How wonderful, too, the form in which the version appeared—the rhythm and majestic dignity of the language, unequalled since, and still the standard, to which all turn with reverence and awe. But here we are at all events making some progress. The very study and contemplation of it has in our own time led gradually to something of a purer style, and the latest attempt made, has been generally acknowledged to approach very nearly to its tone—to have struck the key-note,* and to maintain it very successfully throughout.

How wonderful, too, the accuracy, even as tested by modern scholarship, at a distance of two centuries and a half. Here every suc-

* This is their own expression. See "Préface to the Revision of Epistle to the Romans by the Five."

cessive effort deepens the confidence felt in the faithfulness of that which we all respect. Take a Gospel or an Epistle with all the emendations of the late Regius Professor at Cambridge,* and how few and unimportant they appear. Still it is in this department that the greatest advance has been made. The sifting of God's word, the collation of manuscripts, and the minute analysis of the text when established, has done much to secure a more perfect comprehension of the whole. During the last ten years, the exegetical labours of Alford and Ellicott, and the recent translations of the Five, have borne good fruit. The present age is thus making large contributions—preparing the way for what the next generation may carry out.

I would not, then, speak, as I do not feel, despondingly on the subject. Many are at work in the precious mine, "seeking for the truth as for silver and searching for her as for hid treasure." The letters of the manuscript are minutely scanned,† the meaning of each word and passage weighed, and the whole then transferred from the language in which "holy men spake as they were moved by the Holy

* Professor Scholefield. See his *Hints for some Improvements in the Authorised Version of the New Testament*, edited by Professor Selwyn.

† Thus, in Rom. v. 1, the difference between a long and short vowel would lead to the rendering, "Let us have peace with God;" the preponderance of authority being in favour of this reading.

"Ghost," as nearly as circumstances will permit, into our own tongue. Book after book of the New Testament is so handled with reverence and prayer and every appliance of scholarship. When its several books are finished and the whole completed and subjected to yet another revision, reducing the changes to the smallest number possible; the result may then be submitted to the Church of God at large. We rejoice that those of our own Church are foremost in the laborious toil—that most men seem to look to them for the accomplishment of the detail: the judgment to be pronounced will rest with others besides. Should that judgment be generally favourable, we are not without hopes that a voice almost unanimous may ask to have the changes embodied in the text—that the Churches which unite with us in receiving the present, may agree to accept the new version. We feel with him* who has written with his usual attractiveness upon the subject, that "a revision will come," though, perhaps, not in our day. Our task may be only the gathering of the material; the completion may mark the close of the century, or may even be reserved for the Tercentenary of our present Bible.

Let us, however, turn from this revision, in which other branches of the Church of Christ

* Dr. Trench, Dean of Westminster. See his work on the *Revision of the New Testament*, page 12.

have an interest as well as ourselves, to that other revision in which our own branch is alone concerned, that of the Prayer-book.

Now in this we have surely a right to claim that no hand, no voice, take any part in any change, except those who use it and have drunk in of its spirit. Is there, then, among such—among those who are true and loyal-hearted sons of the Church of England, any desire for change? Is there any wisdom in seeking to conciliate by change?—would any large number, or any at all, be won over by such change? Now it is a fact well worthy of notice, that in several quarters a desire for a form has manifested itself—nay more, that a form has been used and recommended where we should scarcely have expected it. With the tendency in this direction—this approximation to ourselves—it is pleasing to observe the growing liberality—the willingness to soften any unnecessary stiffness on our own side. This is seen in the permission to break up and subdivide services, given by those in authority, and to use shortened services on special occasions.

I feel individually thankful that the three services commonly called the State or Historical Services have been cancelled, and that there remains attached to the Prayer-book only the one for the anniversary of the Accession of our gracious Queen. As a custom, we all, I believe, omit the use of the Lord's Prayer

before the sermon, in accordance with the suggestion of the Archbishop and the Bishop of London. I could myself wish that it should be omitted at the beginning of the Communion.* Starting, then, with the Collect for Purity, the earlier portion of the ante-Communion would stand a beautiful and complete service for the regulation of our conduct, by reference to God's law. We should in it bring our lives to that code written of old by the finger of the Most High, and pray that He would cleanse (not the outward actions only, but) the thoughts of our hearts by the inspiration of His Holy Spirit. In so doing, we are, as it appears,† the only Church which thus honours the moral law by its weekly repetition in the ears of our people.‡

I have sometimes also felt a desire that but one Creed were rehearsed in the Morning Service, and that if so, it might be the Nicene Creed, uttered by all standing, as the profession of our faith, and forming the solemn and suitable termination of the whole: the Nicene to be thus the Creed of the Morning, and the

* This was suggested by the Royal Commissioners in 1689, among whom were Burnet, Tillotson, Patrick, Tenison, Stillingfleet, Beveridge, and Kidder. See the Alterations of the Commissioners, as printed by the House of Commons, page 18.

† See the *Protoplast*, page 224—a remarkable passage.

‡ Very beautiful is the addition in the American Prayer-book. Hear also what our Lord Jesus Christ saith, "Thou shalt love," &c. In 1689 it was proposed that the eight Beatitudes might be used, especially on Communion days.

Apostles' that of the Evening Service. With this change, another repetition of the Lord's Prayer might be omitted, the congregation passing at once from the Jubilate to the Collect for the day, with only a few versicles interposed.* The Lord's Prayer would thus occur once near the opening of the Service, and afterwards in the penitential depth of the Litany,† where all would be loth to part with it,—twice in the Morning Service and twice in the Evening Service.

And if it be asked, Are there no more essential changes than these, which, after all, touch no vital point?—I would say that the error appears to me to have been the desire to do too much: the attempt at over-legislation has been the bane. Convocation has diverted the attention to so many points as to carry but few. If unanimity could be secured on two points, the two I should name would be the entire disuse of the Apocrypha, and the omission of the specific declarations in the Burial Service. To be relieved from the latter, a petition was signed some years ago by as many as four thousand clergymen. To a petition limited to these two points, I think even a larger number

* This passage was written before I noticed that this is carried out, exactly in the manner suggested, in the American Prayer-book.

† "Like a bright jewel in the centre of a circle of pearls, it now gathers up our petitions in one knot and fastens them as with a nail in a sure place."—Whytehead's *Key to the Prayer-book*.

of signatures might now be obtained. The Apocrypha is, in fact, practically disused: it is not read in our Sunday services; it only occurs in some of the Daily Lessons in the Calendar, and as a Proper Lesson for some Saints' Days. Let chapters of the Scripture be substituted for the former, as they have done in the American Prayer-book; and portions also selected for the latter, as, singularly enough, they have not done, and the whole is effected.* There would be thus the unequivocal declaration of the supremacy of God's word—the manifest determination not to read anything save from it on any occasion of public worship. In the second case, the grievance is felt of expressing words of hope, where the life has belied such confidence. Their omission was recommended by the Royal Commissioners in 1689, and would bring us in this particular into exact correspondence with the large and growing branch of our Church in the United States.† If, with united voice, relief from these Two Gravamina could be sought, it would, I am sure, lighten many within us—

* The paragraph on the subject in the sixth Article might, at the same time, be cancelled.

† It is interesting to notice the growth of our Church there, and compare it with that of our own Colonial Church. Of Colonial Bishops there are now 38: Kingston, to which an election will soon take place, and Agra, in Northern India, would make 40. This was exactly the number of the Bishops in the American Church at the close of the late convention at Richmond: with a Bishop of the North-west, since consecrated, 41.

win, I hope, not a few to us — and be, I humbly trust, instrumental in bringing down an enlarged measure of the Divine blessing on our beloved Church.

— But I feel my own incompetence and unworthiness to propose any alteration in these time-honoured forms; and the authority to introduce change rests, as you well know, with those of calmer and more mature judgment. Having used them from childhood, and each year with increasing affection, and having the strongest desire that others also might use them, I would seek to remove from them every flaw and blemish, if perchance by so doing others might be attracted to their adoption. It is, too, by such suggestions, offered in a spirit of humility from many different quarters, that the great end in view is most likely to be successfully attained. And perhaps, in some points, position here may give some advantage, from being brought into closer contact and more familiar intercourse with the American Church. While conscious of a want, as all of our communion would naturally be, in the use of her services, we are not blind to some improvements which experience and the progress of time led her to introduce. The changes now suggested would not involve any violent, any organic change;* they would

* The petition presented by Lord Ebury seemed liable to this great objection: it introduced too great doctrinal changes, and would abridge too far the liberty which has always marked the Church of England. Some of its

only tend, it is imagined, to render more perfect that which we all love. May the heads of our Church, in any future change, be guided by the wisdom which is from above, and may they carry with them the consenting voice of all those branches of the Church which are now scattered so widely over the world!

I must now, however, hasten to the consideration of events more closely connected with ourselves, and with the progress of the Gospel in this land. Of these the most prominent would be, our own temporary absence, the commencement of the mission on the Mackenzie River, and the anxiety of the Chippewyans for the permanent ministrations of our Church.

For ~~our own~~ absence some reasons were given before leaving you.—reasons which justified the step to ourselves, and made it in some degree necessary. In addressing you to-day, I would say, unhesitatingly, that the expectations then formed were very fully realised. The spiritual refreshment, from intercourse with Christian friends, I found, and found abundantly. It is the compensation which God has graciously provided for a sojourn in a distant wilderness; it is a part of the “manifold more in this present time,”* which the Saviour holds

proposals, too, seem to us to be in the wrong direction—as, for instance, that of Special Second Lessons for each Sunday.

* St. Luke, xviii. 29, 30. This was my first text after landing in England.

out in promise, and will ever give, to those who forsake home and kindred: If the visit be at sufficiently long intervals, and the land of adoption be kept as the one object uppermost, it is then, I think, alike beneficial to yourself, to the land from which you are for a time an absentee, and, as I was repeatedly assured, to the land which you visit; it renews half-severed links, it revives connexions, it kindles fresh interest and sympathy—in a word, it readjusts that electric chain of communication along which mutual spiritual blessings flow.

In looking back upon the period, how many the tokens of God's peculiar and providential care! Surely it was His hand, in answer to the prayers of many here and elsewhere, which on our homeward voyage interposed to deliver from a disaster which might have been attended with much trial and suffering; it could only be His hand which brought me back to the very Sabbath of appointment,* strengthened both in body and mind; and, to take but two intermediate cases, it must have been the good hand of God which, without concert or pre-arrangement, brought from China and Rupert's Land those who had been sent forth to their work together, and

* Sixty Sundays I had spoken of, before my departure, as my probable period of absence, hoping to be in my accustomed place on the sixty-first. With a voyage across the Atlantic, and a long land-journey, it was almost a matter of wonder that I should have arrived on the Saturday, and preached in my own pulpit on the very Sunday.

placed us so often on the same platform, the visible representatives of the Churches of the East and the West. It was the same hand which carried me to England in sufficient time to be present at the consecration of a beloved friend and companion of early youth to his high and weighty office—the charge of what he has truly designated as “the greatest diocese in the world,” the Metropolitan See of London. These brethren, are the waymarks to be set up—the never-to-be-forgotten causes of gratitude which sweeten the pilgrimage of life.

It was not, as you well know, a period of rest and inactivity; it was one of more unceasing employment and greater mental strain than when among yourselves. The preaching and speaking in public were, indeed, without intermission; but the occasions of preaching gave to the labour an agreeable variety. It was no little pleasure to preach, soon after arrival, the Ordination Sermon before my own University—to lay, by invitation, the foundation-stone of the new chapel of my own college;* it was pleasant to preach, as it happened, on successive Sundays in St. Patrick's and St. Paul's Cathedrals; and, not least of all, it was pleasant to ordain a labourer for this land in the very church which I had left on coming out hither.†

* The chapel of Exeter College, since consecrated.

† The Rev. T. Hamilton Fleming, C. M. S., ordained at All Saints, Derby, through the kindness of my successor, the Rev. E. W. Foley.

Nor was the public speaking less diversified : whether it were the village-gathering in the parochial school-room, in the spreading tent, or on the green turf, or the crowded assembly of those of quicker intelligence and more sharpened powers, in the hall of town or city—whether it were the University meetings, now so fully attended, where one longed to be able to discern a Martyn or a Fox, a Ragland or a Tucker, among the youthful throng—or whether it were those largest meetings, of a more mixed and general audience, which mark the months of April and May,* there was always that eagerness to hear, that anxiety to receive tidings from afar, which at once carries forward the speaker and makes the effort comparatively easy.

But there was much of detail beneath. In the way of necessary business, I would assign the highest place to conference with those great societies which bear up and sustain our work: they are the fountain-heads from which the rills flow over our land; they are the wonderful agencies of this century, for, though some of them existed a century before, their sphere of operation has more than doubled during it. On their practical wisdom, on their prayerful zeal, on their being guided in each deliberation by the Holy Spirit, would depend in no ordinary

* The meetings in Dublin, of April, and those in London, of May.

degree the welfare of the Colonial and Missionary Church. One to whom the Missionary Church at least, and consequently our own diocese, owes a large debt of gratitude, has lately given up his position of very extended influence—one whose instructions are treasured up and remembered at many a lonely station,—the respected Principal of Islington College.* I am sure that I am but giving expression to the feelings of those here present who were trained by him, in saying that our best wishes would go with him on his retirement—that our prayers would accompany him that, while blessed in his parish, he may ever retain the happy consciousness that the seeds of truth scattered by him are bearing good fruit in many a distant clime. God, we doubt not, has filled up his place; and to his devoted successor, who had even beforehand furnished an unusual number for the mission-field, one looks with unabated confidence for a supply of duly qualified missionaries—men of God—full of faith, and wisdom, and prayer.

To thank for the sums collected is far beyond my power. With the fulness of a grateful heart, I always find words but feeble to express such feelings. Very various were the donors. Some gave, and gave, we fear, almost beyond their ability—very many the

* The Rev. C. Childe, now Rector of Holbrook, Suffolk.

fruits of much self-denial and self-sacrifice—some, “whose hearts the Lord stirred up” from simply hearing the tidings, although previously unknown to ourselves—others from personal regard and affection—some anxious that their names should be concealed, content to lay up treasure in heaven. Not a few are already gone to their rest, and, as we trust, to their rich reward—to that Saviour who remembereth the cup of cold water given to a saint in His name. How doubly sacred their legacy and parting gift! The amount collected might have been more, had I made this my only object; but this I could not think of doing. As we are still a Missionary Church—as every ministerial income, except the endowment of the bishopric, comes from home, I placed my services in great measure at the command of those societies which feed and support us. To all of them, I trust, some services were rendered in pleading their cause;* nor did I willingly decline to undertake labour in any direction for them. But, most of all, as the Church Missionary Society furnish so large a proportion of my clergy, I felt that all I could do for them was but little in return for the past. And on this occasion I would say that my admiration of the

* Thus I preached in Winchester Cathedral, and attended two meetings there, on behalf of the joint committee of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge:

wisdom of their committee, my affection for their office-bearers, has much deepened from those months of unreserved, confidential intercourse.

On my way out I had an opportunity of seeing, and that for the first time, our Church in Canada and in the United States. In the former I was welcomed on arriving by him who made the first episcopal visit to Rupert's Land, and was in a manner its first Bishop.* It was delightful to notice the warmth with which he made minute inquiry after many here, and the deep anxiety which he manifested for the progress of the Church in this land. The recollection of his wanderings in the western wilderness is, he seems to feel, a bright and sunny spot in the memory of the past. He was the only Canadian Bishop at home as I passed through. From the Bishop of Toronto I have since heard, having received a letter of commendation on behalf of one who has come amongst us. For it I feel grateful, as the intercourse now opened will doubtless rapidly increase. I hope that all my brethren, as well as the clergy generally, will send such introductions with those of our own Church who may come in, whether to visit or to settle.

In the sister Church of the United States I saw also but one Bishop, it being the season when most were absent from the larger towns

* Dr. Mountain, bishop of Quebec, who confirmed and ordained here in 1844.

on their visitations through the country,* but he was (if I may say so) the one whom I most wished to see—the Bishop who for four-and-twenty years has been the missionary bishop of the north-west, and who, after organising six new dioceses, has now retired, as he well deserves to do, from the wider field, and will henceforward limit his labours to the diocese of Wisconsin. He has thus been a standard-bearer, carrying forward the banners of the cross for nearly a quarter of a century, and yet he has still an undiminished freshness and activity. At his request I preached the opening sermon at the annual convention of the diocese of Minnesota, and remained with them throughout its session. We cannot wonder that the late triennial convention should have tendered to him their warmest thanks, and should have felt unwilling that the office and title should disappear. They have elected in his room another bishop of the north-west—an unattached bishop, if we may use the term—or rather a purely missionary bishop. He would in strictness make a fourth new diocesan, if not a fourth new diocese adjoining us, and our best prayer for him would be that on him might fall the mantle of Bishop Kemper.

Having thus carried your thoughts to others,

* I was sorry to miss Bishop A. Potter in Philadelphia, and Bishop H. Potter in New York; and greatly disappointed at not seeing Bishop Boone of China, who was in New York at the time.

and spoken much of them, it would be ungracious and ungrateful were I not to thank you from the very depth of my heart for the very cordial welcome which you gave me on my return. Often had I spoken, when away from you, of my possessing, if ever bishop did, an affectionate body of clergy, and on my arrival I found that I had not over-estimated the personal attachment to myself of either laity or clergy.

Ready as I was myself for travel, if necessary the following summer, the task seemed naturally to devolve in turn on others. In the winter the proposal came from one among you : a plan for a very long and distant enterprise, to plant the cross in a new territory and penetrate towards the Arctic Sea. He came, not sketching a plan for others, but willing to start himself, wanting but an answer to his offer, "Here am I, send me." We have surely reason to thank him to-day for the commencement of a good work there, and however difficult its continuance may be, ours will be in great measure the blame should the station be abandoned and the citadel thus gained be given up. With the results of the mission so far we have much cause to be satisfied. It has been hailed by all the officers of the Hon. Company, and it will tell I hope happily hereafter on some of the poor scattered tribes. The Archdeacon* has

* Archdeacon Hunter, who spent the last winter at Fort Simpson, and travelled as far as Fort Good Hope, almost within the Arctic Circle.

returned among us in the fulness of God's blessing, and will by his presence tend to keep alive the interest in the work. He has seen what we only hear of; he feels as one yearning for souls without a shepherd. To him, therefore, peculiarly do we commit the work, and trust that he may yet live to see the pleasure of the Lord prospering in that bleak and barren portion of the earth. One has gone to relieve him, to occupy the advanced post, and we await with eagerness the tidings from him which may reach us in a few weeks. May they be that, undeterred by difficulty, he is willing to continue and abide there, scattering the seed of life.

During the last summer I have myself gone in the same direction, but only about a third of the distance. Anxious as I was to stand on the height of land, and meet the gentlemen of the district, according to their wish, at Portage la Loche, I felt that the time was not yet—that my presence at a future day would do more good. And the event proved to my own mind that I had judged rightly, from the very favourable journey which God gave me. It was the lightest and easiest trip I have yet made in the country—seven weeks, and not wind-bound one whole day! My object was to visit the stations at Christ Church and the English River, and I confess to have started with a greater measure of despondency than usual. These stations have been passing through much trial

for some winters. To them may indeed be applied those pregnant and forcible words of the Apostle, "pressed out of measure, above strength."* I found all, however, more encouraging than I had expected, and I then fondly trusted that I had passed through the worst. But I would scarcely say this now. The non-arrival of the supplies from England, through the loss of the ship, will I fear renew and aggravate their difficulties, and throw them back again. The brightest and most cheering sight was that of the canoes and tents of the Chippewyans on the bank of the English River. Their naturalness of manner, and frank and open cordiality with Mr. Hunt, left on my mind the most pleasing remembrance. They seemed the first-fruits of a tribe. With pain I declined to admit to baptism many who importunately sought it. I took their little ones as a pledge, and promised that, God willing, they should soon have some one to preach among them in their own tongue.

For the two spheres, the Mackenzie River and the Chippewyans, I have written for help, pleading for two able and active men; the one to relieve Mr. and Mrs. Hunt (for in speaking of missionary labour they must always be named together), and then to direct his efforts to the Chippewyans; the other to assist in carrying on

* Still more deeply significant in the original, καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβασίλευμεν.

the work on the Mackenzie River. The burden of secular care is still felt at the stations which I visited, so as to weigh down almost beyond the power of endurance. I found in the United States, that in their missions among the Indians (and I believe it is the case also in their foreign missions), they have an officer called an *Economos* — a layman entrusted with the pecuniary and worldly concerns, the household and the farm. This doubtless tends to lighten care. But if the office were created among us the difficulty would be great to find the man, or rather the men, as they must be multiplied for the several stations. The conviction too I found gaining ground in the north, and I think probably among us all, that more must be attempted by itinerating; that in districts where distances are counted by thousands of miles we cannot cover the surface with large and expensive stations; that we must rather take a centre, and from it carry the truth in diverging lines. Such is the nature of the work at Moose and in the eastern district, and such must be the aggression on the Mackenzie River and in the north-west.

As the result of such a general survey, you want, brethren; some actual statistics, and to see the sum in intelligible figures. We have then held nine confirmations since our return, and confirmed in all 331, giving what is a very fair average in each church of 36, or very nearly 37. We have still to confirm at La

Prairie, if God permit, in March, and at Moose in July. We have held four ordinations, (including that already referred to in England), at which three were ordained deacons and two priests. Two additional labourers came out the year of my return, one for each district; one of whom is at present at York;* the other has already traversed the greater part of the Moose quarter.† A third, whom I cannot forbear to mention, offered her gratuitous services for the work, and, with all the heart and devotedness of a missionary, came out at the same time. She is now labouring assiduously at Fairford; as a fellow-labourer in the Gospel.‡ A candidate for ordination is, we hear, on his way; and another has already reached the land, under circumstances which call for much of sympathy and prayer.§ One of our own party on our way home—as one of my own children, for years previously under my care; he had gained the love and affection of all at the Missionary College when the hand of God laid him aside, and he returns weakened in body, but, I trust, much ripened in spiritual things. Happy should I be if, through the Divine blessing, his native air should restore him during the winter,

* The Rev. J. P. Gardiner, C. M. S.

† Mr. Fleming has already visited Whale River, New Brunswick, and Albany.

‡ Philip. iv. 3.

§ Mr. Henry Budd, of the C. M. College at Islington, son of the Rev. Henry Budd of the Nepowewin.

so that I may yet lay hands on the son as I have done on the father, and that the name introduced among us may pass down to yet another generation and become rooted among us.

We are thus in all twenty-one to-day—one, and one only, in deacon's orders. We have lost one since our last Visitation, who has been recently appointed to a living in the diocese of Norwich.* I have an additional grant from the Colonial Church Society, and only regret that they have not yet succeeded in finding one to relieve me in some measure of the heavier parochial duty. The work of translation is still going on. The only labourer absent from the country is actively employed in carrying through the press the Syllabic Bible, at the joint expense of the Bible and Church Missionary Societies. He is at the same time superintending two editions of the Prayer-book in the same character—the one the translation of Archdeacon Hunter, for York and the Saskatchewan, the other that of Mr. Horden, for Moose and the East Main. For both of these we have to thank the Christian Knowledge Society.† The work not having been fully completed, the

* Rev. Charles Hillyer, now Rector of Ashby, Suffolk.

† I am glad to see that another, whom we may almost claim, is engaged in the same work. The Rev. Peter Jacobs, educated among us, is mentioned in the report of the Foreign Translation Committee of the C. K. S., as assisting the Rev. Dr. O'Meara in translating the Pentateuch into the Ojibwa language.

parent committee of the Church Missionary Society determined to keep Mr. Mason a year longer in England, and, as the event has proved, most providentially. The large supply of copies for York has, we fear, been lost. But he is on the spot to continue the work and to throw off additional copies, to repair in some degree the loss. On his return Mr. Gardiner will, we hope, pass on to a new station and occupy Fort Churchill.

Having thus mentioned, as far as space and memory will permit, your various cares and sorrows, if you ask my own peculiar weight at this time I would at once reply. Separation from my children I must of course feel as a trial to which I was not subjected during my first period of seven years; but it is a trial common to missionary life, and perhaps enables us to feel the deeper sympathy with some of yourselves in this particular. It is not, however, that which, if I know my own heart, the most depresses me. It is rather the delay in the application of the fund collected, and my inability at this time to build my cathedral. My distress is that we still meet as we do here to-day, and that I cannot report progress or give a more definite idea of the future. The removal of the population from this immediate locality would make it unwise and hazardous to lay out a large sum here. Besides this, to build at present requires a practical knowledge of the detail of each department. The masonry

and ~~woodwork~~ must be calculated and measured, the materials be procured separately from great distances, and the whole carried on under close superintendence. For this I have not the time with other cares, had I (as I have not) the varied practical knowledge. I have a plan, with some working drawings, very kindly and gratuitously furnished by a Christian friend,* but beyond the power of any on the spot to raise and complete. Were it in my power to place the whole in the hands of a single contractor, as in the case of the Bishop of Montreal with his cathedral just opened, the contract would be given out this year, or rather, would have been given out long ago. My hope is, that by the delay I may yet be able to do this, and to effect it in the end more satisfactorily than if I had precipitated the erection. Should I eventually determine on another site, a small parish church would at all events be placed here.

Meanwhile the fund is not idle. It was given by kind donors with different views and feelings; in some cases expressly for the cathedral,† in some for missionary work and its extension—in others, left unreservedly to my own discretion, for the promotion of education

* Mr. J. Henry Stevens, of Derby.

† For this purpose the two largest sums were given—that of 500*l.* from the Hon. Hudson Bay Company, and a similar sum from the Christian Knowledge Society; the latter to be paid on the completion of the building.

or other objects in the land. A portion has been given to education, though I regret to say that education of a higher stamp has rather fallen behind. The want of openings in the country for those trained,—the growing nearness to the superior advantages of Canada and England; leave few on the spot willing to devote the necessary time to the prosecution of more advanced studies: education in consequence languishes; schoolmasters are scarce, and remain but a short time at their posts. Grants also have been made to churches, so that, while refraining from building my own, I am carrying out and aiding many others. The sum of 100%. was given, in accordance with the express wish of the donor, an esteemed and valued clerical friend, to the church at Mapleton, on condition that the same sum (as was stipulated) should be contributed on the spot. A similar sum has been given to the church about to be erected by Mr. Stagg at Fairford, and a grant of 100%. has been made more recently to a second church, to be raised by the indefatigable exertions of Archdeacon Cochran, near La Prairie. Two supplemental grants of 50%. are given annually to clergymen—the one to meet a grant of the Church Missionary Society, the other a grant of the Colonial Church Society. And while, therefore, I referred to some measure of anxiety connected with the application of the fund, I should be wanting in gratitude were I not to say that it has given me two years of

greater comfort and more extended usefulness than I could otherwise have possibly secured.

Regarding the future prospects of the diocese, I should be glad to receive suggestions from any of you while we are together at this visitation season. It becomes a question, as the work extends, whether anything can be done in the way of making any of our churches self-supporting; whether steps may not be taken at a future time towards a sustentation or endowment fund. When the temporary depression of this winter has passed over, the subject is one which may well occupy your thoughts.

One of the great problems of the age would be, the best method of securing the cordial co-operation of the laity with the clergy. In this we can perhaps have no better example of what can be effected by energy and exertion than the Bishop of London, who has succeeded in a very short time in gaining to a very unusual degree the hearts and sympathies of the laity. It is a question with ourselves how we may best (though in so different a sphere) gather around us the same zealous co-operation.

And while we wish to unite the laity in general with us, we would seek especially to attract the young—I mean those who have passed from their years of education, and have just entered on the freedom of life. They are a source of deep anxiety to us all. The object is to retain a hold upon them—to promote in every way self-improvement—and to lead to

the cultivation of domestic habits. A successful effort has been made in one quarter to interest them in church music, and we trust that the introduction of our present hymn-book* has been an aid in this direction. Young Men's Christian Associations for the discussion of a given subject have also been attempted, and should they lead, as we hope, to the encouragement of a taste for reading and the promotion of study, will doubtless be attended with profit. Lectures, too, intended chiefly for the same class, have occasionally been given on general subjects, during the past winters, in many of our school-rooms. In this, however, we are so dependent on the clergy, and so devoid of the means of illustration or experiment,† that comparatively little can be done.

But I owe you, my reverend brethren, some apology for having dwelt so long on what may appear to some of you subordinate and less important topics. I have not forgotten the weightier objects which bring us together at this time. I have not forgotten that the preaching of God's word is your weapon of power, and that every Visitation is altogether useless, unless it send us forth quickened with a fresh energy to be more unwearied in its exercise

* That of the Rev. Charles Kemble, Rector of Bath.

† This was the chief difficulty when Professor H. Y. Hind, of Trinity College, Toronto, kindly gave some lectures on astronomy and natural philosophy.

during the brief remnant of life. I would remind myself as well as you of the words of a living Archdeacon, in what I would venture to call a golden Charge,* — "Happy is the synod which forms efficient preachers." Oh, that the Spirit of the living God might teach each one of us the divine art, so to preach as by each sermon to win one soul.

Nor have I forgotten that other weapon of mighty prevalence with God, which must ever be united with the proclamation of the truth. In order to preach effectually to our people, the preparation and after-blessing must be sought by prayer. If we seek not the preparation from above, we shall be contending in our own strength; if we seek not the blessing to follow the word, Satan may prevail to take the seed out of the heart, lest men should believe and be saved. To pray much with and for our people will enable us successfully to preach to them: we shall thus carry their wants to God, and bring down of God's fulness a supply for them. To quote again the words of another faithful Charge,† — "The praying minister is the powerful minister. Oh for more of the spirit of prayer amongst us!"

For more special prayer for the outpouring

* *Charge on Preaching*, to the Archdeaconry of Wells, by Archdeacon Law. 1857.

† *Primary Charge of Dr. Cronyn*, Bishop of Huron.

of the Spirit of God, we shall join together during the following week;* one united meeting will be held here, and in addition, several parochial meetings. We have reason to believe that prayer for the same object will during the week almost encircle the globe, and if the Saviour has promised an answer from the Father where even two agree in the petition which they ask, what may not faith expect if believers throughout the wide world agree at one season in one common request? We know that this very week will be so observed in the Punjaub, and many parts of India, by many throughout Britain; and here in the Far West would we take up the prayer, that while God's voice is so mightily awakening the careless, His quickening energy might be seen among us, and more extensively through the world. I would most fully adopt as my own the words of the excellent pastoral of the Bishop of Bombay, in speaking of the remarkable movements elsewhere, and pray that "God would be pleased, in so far as they are from Him, to extend them to ourselves, and whereinsoever they are not from Him, to forbid the frailty of man from marring the work of His grace."

Let us make it at this season our especial prayer that our land may come up in remembrance before God. We have seen, in another

* This was arranged after the preparation of the earlier portion of the Charge, in consequence of intelligence received from England and India.

quarter of the globe, how quickly the storm may sweep over, and the neglected heathen become a scourge and instrument of vengeance. May we receive the warning, and be wise in time! We labour in a land of difficulty and paradox. Our double trial is its vastness and its smallness—its vastness, so that we often strain the eye until lost in the contemplation of the untrodden soil to which no messenger of peace has yet penetrated, and for which we are in a measure accountable. The bold and daring mariner braves the peril of the Polar Sea in search of those who have perished; and there, from time to time, he meets with some living men. How emphatically may such say, “No man careth for my soul!” Its smallness, too, so that we often ponder over the thinness of its population and our inability to produce mighty results, or work on a large scale, until we are almost tempted to relax our energy and cry, “By what shall Jacob rise, for he is small?” We cannot traverse the land in its length and breadth; and if we could do so, over hundreds of miles we should not meet a fellow-creature. We cannot plant the wilderness with settlers and thriving villages, for this is not our vocation, and would require far mightier resources. Our best support would be found in the ever-present recollection that each single soul saved is a gem in the Redeemer’s crown, and that each such soul effectually rescued from Satan’s grasp is a magnet to draw other souls, to in-

crease the ever-widening circle on earth, and add to the number of the redeemed in heaven.

Besides this, the condition and daily duties of those who are not with us to-day are almost as different from our own as if they dwelt in another country. But little of what is addressed to you has direct application to them; and our voice, at such seasons as this, cannot reach to counsel or comfort them. Though holding our fourth Visitation, there are those who have never yet been present at one. For them I would ask a large portion of your sympathy and prayer. While your own domestic comfort and happiness increase, as I think they have done the last few years — while the ties of brotherly love draw you closer to each other, forget not to think of those who labour, and labour alone — who look out, from week to week, on the same scene — the snowy waste, the ice-bound river or bay in winter, and the unvaried landscape in summer, and on a very few souls, and those, it may be, very dead and dry, like the bones in the valley of vision. While you have derived some encouragement and refreshment from the social and ministerial intercourse of this happy season, think of the comparatively cheerless monotony which may be their lot.

Something of a sadder, at least a soberer tone, may have pervaded this Charge. But let not anything of despondency paralyse our

efforts. Consider, brethren, our blessings — how many, compared with those of other lands! — how many, compared with India, where we have heard lately of a chaplain asking for a few moments to read to those around him from his pocket Bible, and offer up prayer, before he and they should meet a cruel and bloody death! — how many, compared with China, where a naval chaplain was among the sufferers in the recent treachery, and where the minister and missionary are so often exposed to the violence of popular outbreak! — how many, compared with the West Indies, where the yellow fever cuts down the strong and vigorous in the midst of their zeal and usefulness! — how many, compared with Africa, where Sierra Leone seems again to vindicate for itself the title of “the white man’s grave!” How great the blessing — a healthy land, and “peace in all our borders!”

How many, also, our privileges! What a privilege to be witnesses for God’s truth, until the Gospel shall have run its mighty round, and shall have been heard by every nation — to declare a Saviour’s blood to souls weighed down under the burden of sin — to seek to wean from a perishing world by pointing to a better and brighter one — to comfort under the sharpest pang of sorrow by revealing an exceeding and eternal weight of glory! How shall we wonder through eternity that we could unfold

such a message so coldly as we do! May we feel more and more that we are Evangelists—that we but carry on what angels began—that we bear glad tidings of great joy to all people;* and whensoever we open our mouths, may the Lord give unto each one of us “the tongue of the learned, that we may know how to speak a word in season to him that is weary!” May we be, as especially a missionary body, “messengers of the Churches,† and the glory of Christ!”

A peculiar privilege, too, to be witnesses, it may be, in the latter days of the world's history. Who shall lift the veil and foretell the events which may transpire in the decade of years on which we have just entered? Into it some of our best expositors of prophecy have thrown the termination of the 1260 years,‡ and, without pronouncing, we can only say that the signs deepening and thickening around Rome

* How close the angelic announcement, *εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην*, and the universal term, *εὐαγγελιζόμεθα*, applied throughout the Acts and Epistles to the different apostles and teachers of the truth. Cf. Acts, xiii. 32; xiv. 7, 15; xvi. 10; Gal. i. 8; 1 Pet. i. 12.

† Messengers of the churches, *ἀπόστολοι ἐκκλησιῶν*, i. e. “They are of the churches, what the apostles are of the Lord.”—Alford, *in loc.*

‡ Counting from the Decree of the Emperor Phocas, A.D. 606. See Elliott's *Horæ Apocalypticæ*, vol. iii. 250-252. Prideaux and Newton also notice that the retirement of Mahomet to the cave to frame his system was in the same year, 606. Faber (*Calendar of Prophecy*) would place the termination of the period A.D. 1864.

would lead us to await the issue with dread expectancy. But if so, we live on the eve of a crisis, on the eve of mighty and stupendous events. The hour of God's judgment may be at hand; the cry of the angel may not be so far distant, "Babylon is fallen, is fallen."* Ours may be the ministry which shall precede the time of the end, and, after a short period of severer trial over all the earth, Israel's deliverance may draw on, and the fulness of the Gentiles be at length brought in.

Then let us "arise and be doing;" let us "watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man!"

* "The events which are now taking place in Christendom may be the appointed means whereby God will bring about the destruction of the man of sin, the final overthrow of the mystical Babylon, foredoomed of God, which we know He will accomplish in due time. The signs of the times (we would speak with all humility) appear to indicate that 'the Lord is about to make bare His holy arm in the eyes of all the nations,' and to establish the kingdom of Christ upon the ruins of all those earthly kingdoms which have existed in the world."—*Bishop Cronyn's Charge*, page 7.

